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THE OBER-AMMERGAU PASSION PLAY.

By Rev. J. J. Summerbell, D. D.

The following is not an essay on the celebrated "Passion Play" of Ober-Ammergau, Bavaria, of the peasants of that village, who picture in a theatrical, or dramatic manner, every tenth year the sufferings and death of the Savior; but is a passage from a public address delivered by request at Dayton, Ohio. by me concerning my late European trip; and in this address the Oberammergau subject was only introduced because of its relation to the spirit and tone of the party surroundng me on my journey. The tone of the Ober-ammergau show was so subversive of the spirit of the Berlin Congress, that I should copy the whole as delivered, believing it would be more beneficial to young ministers than a description of the show, of which you have had a better account than I can give:

Although the meeting at Berlin was called in the name of religion, and the official title of the gathering was, "The World's Congress of Free Christianity and Religious Progress, 1910," much of the time there was little religion about it, as I understand Christianity. Sometimes the Berlin Congress did not seem to me to be even religious from any point of view. I do not know of any Christianity without Christ. I do not know of any salvation without a Savior. In the speeches much effort was made to separate us from Jesus as the Christ; and to put him on the level of Mohammed and Buddha. Much effort was made to show that each great country, or race of the world, had the religion best adapted to its need and capacity.

This was very repellant to me: for its logic would justify even the suppression, in the beginning of his work, of the very prophet that established the religion said to be the best for a race; such as Mohammedanism, or Buddhism. And it would turn the world over to its prevailing moral condition in any district, at any time. There could be no bettering of the morals of heathen lands; there could be no preaching of the gospel on the frontiers in our own country; there could be no converting of the sinners in the slums of our great cities. I would leave man everywhere to be the prey of his own appetites and passions, or the victim of stronger men of animal desires. There could be no salvation: for the argument would leave mankind everywhere in its prevailing condition, as the one best fitted for it.

This one element in the Congress really argued against the elevation of mankind any where, and would leave man everywhere in beastly depravity.

This spirit was evident from the speech of one man, who argued, if I understood him, that even an atheist might have a religious spirit: for his opposition to God might merely be to the God of a given revelation; and a man called an atheist might have a different god, the god of his own consciousness. But I know of no such god. The logic was only meant to get rid of the God of our revelation: the God of justice, mercy, and spiritual law; the God and Father of our Lord Jesus Christ who demands self-denial and service. Those men were unwilling to obey. They wanted to rule. But their desire to rule was not based on self-discipline; it was not based on ability to rule themselves, either physically, or spiritually. They could not control their own desires; but they wished to overthrow the government of Jesus, who does enable men to rule themselves. They virtually crowned Jesus again with thorns, vacating his kingship of any real power.

They talked pompously of "religious progress". But the spiritual goal toward which they pointed, was that of the dog, or monkey; without a Christ, without a Bible.

That I am correct in my representation of the spiritual tone of the assembly is probable, from the lack of self denial in the banquets; where beer and wine were more valued, apparently, than bread and water. At some of the banquets, our hosts, in their great and generous hospitality, furnished us with beer and wine coupons, attached to our admisson tickets: for many of our party desired these drinks.

(Here, in my address, I referred to the gradual weakening of the physical strength of some of our party in our travels, who indulged in drink, and the better endurance of those who were strictly temperate; also, related an incident suggesting that the temperance conduct of the delegates of the Christians really did not cost them the respect of any persons worth considering.)

The tone of our party of "Liberals" was largely favorable to (moderate) drinking, dancing, card-playing, and similar practices.

Some of the party were inclined at times to ridicule the sign of the cross and the "holy water" we found in the cathedrals. And they would swell with expanded vanity when explaining their own freedom from the delusions of the New Testament.

And yet these people were far more superstitious than I was. They seemed to believe the uncorroborated tales of ignorant guides about the show places of Europe with a trustful credulity that was amusingly pitiful; and yet they could not believe the thrilling and ennobling New Testament account of the resurrection of Jesus, for the truth of which many early Christian witnesses gave up all that the world values.

For instance:—At the Church of San Marco, at Venice, I happened to be standing at a certain moment where I could see the faces of many of our "Liberals." The Roman Catholic guide was describing the features of the remarkable church; and, pointing out four great columns of stone, he informed us that they had come from the tomb of Solomon at Jerusalem. On not a single "Liberal" face did I see a sign of amusement at the ridiculous statement; not a sneer of unbelief. But there they stood with open mouths drinking down the interesting assertion, that had not any real evidence to support it, and was contradicted by all probabilities of history. They seemed to forget that Solomon's temple at Jerusalem was destroyed many centuries before Herod's temple was built there; that Herod's temple was thoroughly destroyed half a thousand years before Venice became a Christian settlement; and that the temple of Herod was destroyed nearly a thousand years before the San Marco Church was begun. They seemed to forget that there were no documents; that there was no succession of anicent traditions; that

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EDITORIAL.

TAKING HEED.

Let him that thinketh he standeth take heed lest he fall. 1 Cor. 10: 12 (Golden Tert for Sunday, Dec. 4).

We are in a world of human weakness, as well as one of much wickedness. Human nature is itself exceedingly weak and frail. The strong man of today may do the weak and wicked thing of tomorrow, unless God stays him. A man must ever take heed to his ways. One must watch as well as pray—watch oneself lest one fall ere one is aware.

Peter thought he was a very strong man. He never had one thought of ever denying his Lord and Master. He said, in fact, that he would die rather than deny. Yet only a few hours passed, and this man who had been on intimate terms with Jesus swore that he knew nothing whatsoever about him. Peter fell quickly, and a long way.

There were three difficulties with Peter. First, he had overestimated his own strength. He was too confident of himself. He thought he had strength of mind and heart sufficient to stay him, and that his good resolutions were all that would be necessary. Second, he had underestimated Christ's strength. He did not yet understand the nature and power of his Christ. Christ could keep him, but Peter did not know or believe that and so was trying to keep himself. The trouble with those who fall is just here. They try to keep themselves. They do not rightly consider and know their Christ. Third, he was keeping the wrong company. He was not close to his Christ, but afar off. He stood, not near to help Him, but among His accusers and the sightseers. We tread dangerous ground when we take up with bad, worldly company and companionship. Take heed.

It requires a life of constant activity to build a character that will stand the test. Character, however, is a man's or a woman's dearest possession, and is worth all the watching it ever requires. Take heed, for in one ungarded moment one may lose all that one has gained by many years of toil and trial. We need to watch our way, our words, our works. Let us not only think, let us strive to know, to be certain that we stand with Christ and near to Christ every day.

CHURCH FINANCE.

Our Annual Conferences have now been held, and the question of money, "assesments, apportionments, etc., must still be fresh in the minds of all who went to any of the Conferences. This question of money was absorbing, was the most important question in the minds of many.

This writer is fully of the persuasion that the lack of our money is the lack of our method in raising the money. In some instances there simply is no method, and that is the worst method ever for raising money for church, or any other purpose. If we were to adopt some method of raising the money, the money would come.

Men and brethren, hear: It is hard, heavy and hurtful for the few in any church to have all the giving to do. The last quarterly meeting before conference has come. Not half the apportionment has been raised. Only a few are present, the faithful, earnest loyal few. These will "chip" in and give all that they feel able to give. Still not enough raised. A second round follows, still not enough. Their church pride is deep and dear. Rather than fail these few will give again. There is the pity of the situation. The faithful few are driven by the necessities and emergencies of the case to give more than they feel they ought to give—and then they decide that their apportionment is too large.

Brethren, the apportionment was not too large, but the plan of raising it, and the number giving it, were all too small. The trouble was not in the amount of money to be raised; it was in the lack of any plan, any sort of method employed in raising the money.

THEY CALL US.

It is to be feared that we of the Southern Christian Convention are not giving proper heed to our Foreign Mission cause. In our church meetings, and even in our Conferences, comparatively little is said, or done, about this topic of missions. This is certainly to be regretted. We of the home churches are the losers for not giving more liberally to foreign missions. "The light that shines farthest from home is the one that shines brightest at home." The light of our Christian cause is not shining far enough into the foreign fields. It is indeed high time we were doing more in our Southern churches for Foreign Missions.

The call upon us was never more urgent than at present. Our Mission Board is in debt, some missionaries have been recalled, and no additional ones are being sent out. Because the A. C. C. deals directly with our missionaries, both in accepting, directing and sustaining them. let us not get it into our minds that our skirts are clear when we fail to do our duty.

The churches of our Conferences can do no better thing along any financial line than to resolve to raise and give more for Foreign Missions the coming year than they have ever given before.

TIMELY QUESTIONS.

Rev. J. W. Holt, Chairman of the Home Mission Committee of the N. C. and Va. Conference conducted on open parliament at the recent session of the Conference at Pleasant Grove. The questions were neatly printed and distributed throughout the congregations. Fifteen minutes were given, and replies to the questions were pointed, pithy, practical. The questions as prepared by Bro. Holt and distributed were as follows:

1. Why are Home Misions made a Conference enterprise?
2. What is the distinction between Home and Foreign Missions?
3. How do Missions help the local church?
4. Can a Christian be loyal to Christ without a Mission spirit?
5. Can a member of the Christian Church be loyal to his church without helping the cause of Home Missions?
6. Should Home Missions be taught in the Sunday school? If so, how and why?
7. Are Mission Rally Days helpful in building up Mission sentiment?
8. Is Home Mission work conducive to the harmony and growth of the church? If so, how?
9. Does duty require us to be aggressive in our Home Mission work?
10. What has been the success of our efforts in the Home Mission field up to this time?
11. What are the most practical methods for raising Home Mission conference apportionments?
12. How can pastors aid in Home Mission work?
13. Do we need a Conference Missionary Association?
14. What of the Sunday school Home Mission Fund?

[If you have other questions, do not fail to ask them. We desire to make this parliament helpful and practical.]

—Brother W. H. Joyner, Ivor, Va., R. 1, writes Nov. 26. "I have read MacClenny's Life of Rev. James O'Kelly and think it worth five times the cost. I am so glad you can sell it for so much less than its value, so every one, young and old, can buy a copy and get a prize which is worth $5.00 more than it costs them. It is not enough that the members of the Christian Church should read it; but members of every denomination should read it, and would certainly be benefited by it."

CURRENT COMMENT.

A Contrast.—That lawyers are better paid than preachers is brought to notice forcibly by a report from a class of graduates from the Harvard University Law School who recently made a report after being at work in their profession for five years. Of a class of 150 members, those who went to the Pacific coast report that their average monthly income is $368; those located in New York, after five years, are earning an average monthly income of $267.; while those settling in Massachusetts are making $167. a month each. The average earnings of the entire class of 150 members was $218. a month, exclusive of office expense. Where will you find a class of preachers who have been from college five years whose average monthly income each is $218. And yet it takes more mind. heart, energy and application to be come a successful preacher than it does to become a successful lawyer. But did any body ever think of 150 young preachers from any school, earning $218 a month each within five years. Why should lawyers receive so much more than ministers of equal talent, ability, energy?

Misunion in Union.—The papers announce that a Unitarian minister, a Jewish Rabbi, and a Universalist minister are going to hold fifteen Sunday evening union services. What a pretty pie to set before the King. It may be an aggregation, we doubt if it will be much of a union, in thought at least. The Unitarian believe that Christ was mere man; the Jew that Christ was not Christ at all; and the Universalist that no Christ is necessary since all are to be saved anyhow, ultimately. They have been trying to abolish the Christ as the Son of God and Savior of men ever since Herod enquired of the "wise men" where He was born, but they have not succeeded yet. The wonder is that sane men will keep on trying to abolish Him when He has ever been, and is today, the greatest power unto the salvation of lost men and women this world has ever seen. That mongrel meeting will amount to little. It is too late. The banner of the Cross goes on to victory and triumph, and none need to try to stay it now.

A Hopeful Decision.—The Associated Press reports that in Ohio near-beer has received a knock out blow and is now on a dead level with ordinary beer. The Supreme Court has decided that a malt liquor falls with the provision of the local option law, regardless of the amount of alcohol in it. Pity but that Ohio court could sit in every prohibition State and local option county in all the universe. This "near-beer" business is merely a dodge, and is, we are informed a really poor substitute for the ordinary. But, the anti-prohibitionists are laboring incessantly and with evil designs to make prohibition ineffective and render it null and void. Men become intoxicated on "near-beer" as on beer, only requiring more of it, and both those who sell and those who buy go as nearly as the law will allow to the realm of drunkenness, sin and all manner of shame. The "near-beer" shop is a nuisance and ought to be shut up in all prohibition territory.

The Brute.—That man is brutal in character who will treat the brute creation with cruelty and unkindness. In instinct, sensibilities, breeding and bearing, we believe the man who punishes with severety and cruelty the brutes about him ought to suffer more in the loss of character and self-respect than the ill-treated brute itself. Our conduct is always reflex—and comes back upon us.

We give our hearty amen to the beautiful sentiment herein set forth by the Newport-News Times Herald to this effect:

"The Bible tells us that after the floods had subsided God made a covenant of kindness not only with man, the lord of creation, but also with the beasts of the field, which were made subject to him. It is as little as man can do to carry out that covenant when dealing with the brute creation. It is manly and godlike to be kind to the lower animals. It is brute-like to treat them brutally.

Facts.—But why give them? When taste, appetite, sentiment come in facts do not count. You will find plenty of people in and out of Atlanta, Georgia (or of any other prohibition town as for that) who will say that there is more drinking and drunkenness with saloons closed than with them open. Facts do not count, or the following would be worth while. Arrests for drunkenness in Atlanta, Georgia in 1907, the last wet year, were 6,508. In 1908, the first dry year, they numbered 2,650. In 1909, the second dry year, the number was 3,741; and for the first nine months in 1910 the number has fallen to 1,120. Figures count—when they do not run counter to taste and appetite. Then, well figures to the winds.

—Mr. K. B. Johnson and family, Mr. J. Beale Johnson, wife and Miss Ragsdale, and Mr. W. Z. Atkinson, came Saturday on automobiles from their homes, Cardenas, N. C., to visit friends at Elon, remaining over till Monday, Mr. K. B. Johnson and family being guests at the dormitory, Mr. and Mrs. J. Beale Johnson and Mr. W. Z. Atkinson being guests of Dr. and Mrs. J. O. Atkinson. The Johnson brothers are members of the Board of Trustees of the College and have shown their love for the college by liberal contribution to its support. Mr. W. B. Atkinson is also a great friend to the institution as is evidenced by his liberal response to its needs.

—Minutes of Conferences and Annuals are in course of preparation. Any Sun reader desiring an Annual should send in order. The price is 20 cts. per copy, as usual. This time the proceedings of the Southern Convention at Suffolk last May will be included in the Annual.

—Sister R. A. Garrett, R. 4, Danville, Va., in renewing for The Sun writes: "I think The Sun grows better. Bro. Kitchen's article in Nov. 2 issue on 'Small Things,' was splendid." There are many words of commendation for the good work Bro. Kitchen is doing in writing for The Sun.

—The North Carolina and Virginia Conference at Pleasant Grove last week decided to have three addresses—one each day—at its next annual session, on "Church Finances." The churches are awakening to the necessity, not of getting the few to give more, but of getting the many to give some. It is difficult to say which hurts the church and the cause more, pressing te few to give more than they ought or neglecting the many in not getting them to give at all. At any rate plan and method in all work are necessary to success. Prof. W. A. Harper of Elon College was chosen to deliver the addresses referred to above, and the choice is a wise one.

ELON COLLEGE NOTES.

—Elon College has the honor of having as a student the winner of all the first prizes in the Boys' Corn Contest in Guilford County and Liberty, N. C. Mr. Roscoe Causey raised 112 bushels of corn on one acre of land and has won one hundred and ten dollars in prizes to date. He may win still more when the state prizes are announced.

—In the Y. W. C. A. Sunday afternoon Affie Griffin was the leader. Subject, "Progress in Missions." There was a large attendance.

—Prof. T. C. Amick led the Christian Endeavor prayer meeting Sunday evening using the subject, My Favorite Missionary Hero or Heroine, and Why.

—In the Y. M. C. A. Saturday evening Mr. W. H. Fleming was the leader. "The need of men" was the subject discussed.

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there were no possible witnesses attesting the silly story. They seemed to stand there in rapt wonder and reverence, swallowing a modern fiction, that gave no glory to God, that did no good to man, and could only be, if true, an unimportant peculiarity of the Church of San Marco. But if I had told them that God had fulfilled prophecy, in sending his Son into the world, they would have sneered in "Liberal" superiority; although the mission of Jesus convulsed an antagonistic race that survives to this day; although it turned cities upside down in the very heart of civilization; although it was attested by multitudes of martyrs, captured an opposing empire, was confirmed by carefully preserved documents and corroborating circumstances; and worthy of the power of God, in winning sinners to righteousness; and has often turned cannibals into Christians, and savages into saints.

But in these cathedrals there was sometimes something of **far greater** value to the worshiper than the criticisms of the self-styled "advanced" thinkers of Berlin. In St. Peter's, at Rome, while I was strolling through the great church I saw a well dressed and intelligent looking man not only crossing himself, but, when he passed the altar, prostrating himself and kissing the very stones of the pavement. Once we were in such position that he looked me squarely in the face; but it made no difference to him. Again he bowed and kissed the stones. . . . Of course, I do not know that he might not go out of that great church and cut an Italian's throat, or cheat an American; but the presumption would be in his favor; that he would not.

But **the power of a real** religion was illustrated in Oberammergau, a village in a cleft high up among the Bavarian Alps, where we saw the "Passion Play," representing the sufferings and death of Jesus. In the drama there are about three hundred and fifty actors, with possibly a hundred in the orchestra. How many are in the tableaux I do not remember; possibly a thousand altogether. It is an exhibition given every tenth year, twice a week during the summer months, by the villagers, who number possibly less than four thousand. The audience sits under cover, but the actors are in a stage in front of them, wholly open to the sky. Back of this stage is another portion, roofed, on which the fixed tableaux are shown. The performance begins at eight in the morning, continues till noon, when there is an intermission till two o'clock, when the play is resumed and continles till six o'clock. Thus it lasts eight hours at every performance. The audience, the day I was there, numbered five thousand. The spectators come from all parts of the world. The peasants are compelled to render the exhibition on other days of the week beside the two scheduled, on account of the crowds. Great railroad trains are run especially for it. When it rains the peasants give the exhibition, with no change, their costumes though of the most gorgeous colors, being comparatively uninjured by the water. The performers give the exhibition in fulfillment of a vow made in the year 1633, when they believed the black plague that was ravaging Europe was stayed by God in response to the prayers and vow of their ancestors. It has been given every tenth year ever since; and the religious sincerity of the village is indicated by the fact that no joyous gathering, "not even a public wedding, is permitted from January to September", in the year of the play. It is said that in the village there is no policeman, and no jail. And this is related as if it were significant of a high degree of character. Perhaps it may be for a European village. I do not know. But in the United States there is many a village of that size wthout a policeman or jail.

In the audience the day I was there, were all classes of society and religion. Some believed in the New Testament, and some derided it. Some were religious, and some were unconverted. Some prayed to God regularly, and some only used his name profanely. But we all sat there in quiet reverence for eight hours, while ignorant peasants pictured before us the Bible story; especially the sufferings and death of Jesus.

Before I went there I had been requested by a fine singer, whom I had known for many years, to determine for her the merits, from a religious or artistic standpoint, of the exhibition. Consequently I entered the building with determination to preserve my critical attitude in perfect impartiality. Because the peasants were all Roman Catholics, and all went to mass in the morning before going to the play, I anticipated that popish influence would be marked. On the contrary, the story shown us was substantially that of the Bible. Notwithstanding the great length of the play, and not withstanding the fact that the performers had been rehearsing the same words, walking the same entrances and exits, making the same gestures and singing the same music for months, I saw no smile on the face of any performer, and no frivolous action of any kind. They were evidently going through the performance in a religious spirit, just as they should do in fulfillment of a vow. In the **play they were** serving God.

The effect on the audience was decided, almost from the beginning. The acting was not remarkable; the singing was not of the highest quality; the play had in it none of those artificial combinations woven together to excite the curiosity as to the "how it comes out" of ordinary fiction. It was just the story of Matthew, or Mark, or Luke, or John; the New Testament history, with regular tableaux of the Old Testament history, showing its bearings on, or analogy to, or prediction of the New Testament. That was all; except the deeply religious spirit of the actors.

I saw no smile in the audience. I looked carefully for this. Infidels had strutted in there, **ready to deride**; having "advanced and progressive" views as to all revealed religion. I saw no whispering. I saw no laughing. I saw no dozing, or sleeping. I saw no sneering. I do not say there was none; I only say, I saw none, though I looked for it. I heard sobbing in various directions from where I sat. Millionaires in their fur-lined overcoats, sitting there in the chill mountain air, forgot their aristocratic manner and looked with fixed, intense, gaze on the great world story before them; moved by the same powerful emotions excited by the New Testament narrative, that makes the gospel the salvation of the world. We all had read the story; we knew the end from the beginning. And yet it was there spread before us for eight hours, and that vast audience sat awed to the end.

I was deeply interested in the experiences of one spectator whom I had observed carefully, whose reserved seat was close to mine. He did not remain all through the performance.. In the middle of the forenoon he was so overcome by his feelings, he informed me at noon, that he feared he would faint, and left the theater. He also informed me that he did did not know whether he would return in the afternoon; not being well. And when I found that his reserved seat near me was not occupied I inferred that he had not come. But he had come. He did not take his appointed seat, fearing that again he might be compelled to leave, and it might disturb other hearers; and he stood at one of the entrances for four hours, from which place he might, if necessary, quickly go without disturbing the people. His experience will indicate to you the effect of the gospel story on the human heart. It is true that this hearer loved Jesus, honored Jesus as his Master; but that was not the whole. The effect was like that. on hearts that did not love the Lord. Many were deeply touched, as their faces showed, who quietly stifled their sobs. Old and young, rich

and poor, learned and ignorant, all nationalities, Christians and sinners, felt the message of the gospel. The play showed to us the sin of manknind; the sinner "killing Jesus".

The powerful effect of the Oberammergau performance came from its fidelity to the Bible; not from criticisms of the gospel; not from art; not from literature; not from philosophy. The religious meaning dignified every sound, step and gesture.

There were critics in that audience, who at home could not produce any special effect on their hearers. There were philosophers in that audience whose high-priced sermons could not hold a congregation. There were literary preachers there who at home regularly discoursed to a "beggarly array of empty pews." There were pastors there whose churches declined in influence over the people, not withstanding they called themselves "modern" or "progressive," "advanced," and great "thinkers."

The "Liberals" of our party afterward said very little about the play. I am sure that our critics, although the Christ of the play was far inferior to the Christ of the New Testament, could not help feeling, though they might not say it, that the Bible Jesus was more than Mohammed; greater than Buddha; higher than Confucius: in fact, that he was from heaven, and was the Son of God.

Our Western Letter.

This week we are all expectant on account of Thanksgiving! Of course many will feel disappointed on that day if none remembers them. Some on the other hand will have more than heart can wish, or the hand use. We only wish that every recipient of blessing could use what is received wisely and for the good of all. This will not be till Jesus comes and takes charge of this world in his millennial reign. We are so divided in thought and also in purpose, every one seeing things through his own eyes, instead of through the eyes of Jesus, that we can hardly hope to have things evened up yet a while. We pity two classes, viz. Those who have too much and those who have not enough. One is surfeited and one is impoverished, but of the two, the latter is to be preferred. It is better to suffer from impoverishment than from surfeiting. Let us learn the lesson which Paul had given to him in much suffering and disappointment, viz., "for I have learned, in whatsoever state I am, therewith to be content!" With that lesson truly learned happiness is assured.

As I write the Mission Board is in session in Dayton. They have a great task before them—the management of the greatest enterprise of the Church, the special work which Jesus gave to his disciples just before he left them to go up to live and reign at the right hand of the Father. Our Board has been in straits well calculated to try them. The mission work has been growing, prospering nicely and most hopefully, practically in all our fields, but the funds offered for the support of this great work have not been sufficient to meet the actual necessities of our growing enterprises, and the result is, work has been neglected in some places just for the want of the means to support the workers. It has been discovered, and there is no mistake about it, missionaries cannot live on the wind. They must have food to eat, clothes to wear, and a shelter from the storm, and it takes money to supply all of these. In the effort of the Mission Board to keep the work agoing they fell in debt, and when we went up to the Troy Convention in October, we were faced by a debt of eight thousand dollars. It was sickening to some of us, but a few brave hearts made an appeal to the Convention for relief. The appeal was effective, and the Convention gave in cash and pledges the heartening sum of five thousand, three hundred and fifty dollars and twenty-five cents. A new impetus seemed given to the work, and since then the offering has kept growing, and now under the direction of the Convention the Board is pushing to complete the ten thousand needed to pay the debt and to add enough to the regular offerings of the churches to prevent any deficit for the coming year, and it begins to look as if it will be done. Really we have never seen our people so enthusiastic and hopeful for a brighter day as they seem to be now. The liberal giving at Troy during the recent session of the American Christian Convention seems to have set our people to thinking more of both their ability and their duty to support our enterprises, and this under the blessings of God will mean much to the Christian Church in the coming years. Let every lover of the cause for which we live and labor be much in prayer daily that all of this bright outlook may be realized. We are receiving some unusual streams of blessing in the way of gifts for our denominational work. Soon after the Convention closed a lady in a distant state sent $200 for the relief work in Columbus, Ga. Then last week a lady sent in $1,000 for the new church building in Ponce, Porto Rico, and almost before that gift had cooled just a bit, why here came an offer from a business man, not a member of the Christian Church, save in sympathy, to give $1,000 for building the new Christian church in Ponce, and then we felt good. We take it to mean that the Lord's time for building that house of worship in Porto Rico has come, and now we are hoping that our people throughout the denomination will rally to the call to put up this house at once. Our faithful missionaries have labored on there for more than ten years without even a house of worship, and yet they have been most uncomplaining and persevering. They deserve help to build the house at once. Let us all get ready and have a part in this good work together. We have almost half enough money now to do the work, and we can have it all very soon, if all will pull together in the right spirit. To-day I received a letter from Rev. John Blood, Reiglesville, N. J., saying that he had just received a gift for Franklinton Christian College of $500.00, and so the good work goes on. May the Lord graciously give us the spirit of giving for good and wise purposes, and may the blessings of God rest upon every cent thus given to forward the cause of Christ, for money given on which the blessing of God cannot rest because of sin, or some wrong motive in giving it, will be of little use to us, or to any one else.

Let us look up and thank God for these signs of coming blessing and this hope for an early victory in the building up of the cause of the Master throughout the bounds of our fields of labor, at home and abroad. The opportunity is at hand —the day is far spent. Do not delay!

J. Pressley Barrett.

ORGANIZE A CHRISTIAN ENDEAVOR SOCIETY.

I heartily join Prof. Harper in urging our preachers to organize C. E. Societies in their churches. We have Societies at Henderson and Liberty. They both on the 23rd of Nov. gave us the most glorious pounding we ever experienced. In the morning three buggies from the Liberty Society drove up to our home with substantials for the pantry. From the prayer meeting at night the Henderson Society came to our house and were given possession. I hardly know who seemed happier, those who brought the gifts or Mrs. Newman, the children and myself. I would like to mention every article and name of donor. I would like to tell the givers and all the Sun's readers how grateful and happy I felt on this Thanksgiving day. I feel I would like to visit all my people; talk, pray and render thanks with them. In fact, I hardly know what I would like to do. I am beside myself. I shall in return for the remembrance of my people endeavor to render better service as a preacher and pastor.

C. E. Newman.

AMONG THE CHURCHES.

Norfolk Letter.

Bro. Howsare has closed his meeting that has been in progress at Rosemont. Rev. H. E. Rountree did the preaching during the meeting. He gave good sermons; but there were no visible results. Rev. Jno. R. McConica, Supt. of the Union Mission, preached for Bro. Howsare at the Temple Sunday night, Nov. 20. Deacon T. A. Twiddy of the Temple has been critically ill for the past week, and is not improved at this writing.

The meeting at the Third Church has closed also. Bro. Hanson did some good preaching and we believe much good was accomplished, though there was not a great deal of outward demonstration.

Two professed conversion and others made new resolutions. Mrs. J. L. Heptinstall joined the church, making eight received since the meeting began.

Mr. and Mrs. John Lutes, of Marshalltown, Iowa, parents of Mrs. Hanson, are visiting their daughter at the parsonage. They expect to remain some weeks. We are glad to have these good people in our midst. J. W. Manning.

Crowded out last week.

Harrisonburg Letter.

As the former correspondent from Harrisonburg, Rev. W. T. Walters, now writes the Winchester Letter, I will undertake to write an occasional letter under the above caption. And I might as well begin with an explanation. My friends upbraid me for not writing more often to The Sun, and I had firmly intended to write soon after I came here, but writing never did "come natural" to me. I am different in this respect from Bro. Andes, who can write ten hours with only a few minutes for dinner.

Naturally, I would first try to describe this beautiful country; but as I do so I feel that no one is able to picture its beauties, and I am sure this description will seem so commonplace to those who have been here. The Valley of Virginia, as many of the Sun readers know, lies between the Blue Ridge on the East and the iAlleghenies on the West. The Valley is divided by the Massanuttin, a range about 60 miles long, running north and south. I digress to give a little tradition concerning this range. It is said that a gentleman driving on the Valley Pike met an old colored man whom he asked the name of "yonder mountain:" the old man replied, "Massa, nuttin'" (nothing). Thus the heretofore nameless ridge received a name. On the west of this ridge (pardon me if I get directions wrong, for I have been "turned round" most of the time since I have been here) is the beautiful Shenandoah Valley. One of the most interesting features peculiar to this valley is the above mentioned Valley Pike, which extends from Winchester to Staunton, a distance of 92 miles. Aside from the fact that it is one of the best roads in the country, it was made famous by the march of General Jackson's army, who so often after rapid marches took the enemy by surprise and completely disconcerted and routed them.

The most interesting and distinguishing features of the "Page Valley" are the Shenandoah River, which is one of the most beautiful streams I have ever seen, having near the color of the ocean blue, and almost crystal clearness. But the most remarkable phenomena of this Valley are the Luray Caverns. I have not visited them yet, so can't give a description of them. Bro. Rothgeb, who has lived in six miles of the Caverns to the age of 78, had never gone through them until a few months ago. He is very enthusiastic in his praise of their beauties and wonders, saying that if one could not see them otherwise it would well be worth a trip to Europe to see them. Many tourists do come from almost all parts of the world to see them.

As to the mountains, my pen refuses to write what I have seen and felt. Some one has said that every great man has spent his boyhood days either near the mountains or the ocean. Whether this be true, I can't say; but I do know that there is an inspiration that comes from beholding the "everlasting hills" as they tower in their majesty. The face of this continent has been changed by the march of civilization. The unbroken forest has given place to fields of grain. The Indian trail has broadened into the railroad. The panther's scream has been supplanted by the whistle of the locomotive as it goes rushing across the continent, carrying its load of human lives, or that which ministers to the comfort of humanity. All these changes and many more, have been made; but the mountains still stand as enduring monuments to the greatness and eternal nature of their Creator and ours.

But as this letter is already much too long, and I fear that the Sun readers will never see it; I must say something very briefly about my work, of which I will write more in my next. I serve Leaksville the 1st Sunday; Bethlehem, Concord and Mayland the 2d; New Hope and Beulah one 3d Sunday and Mt. Olivet, Bethel and Mt. Lebanon next 3d Sunday; Newport the 4th. I am assisting Bro. Andes at New Hope, Beulah, Mt. Olivet, Bethel and Mt. Lebanon. He had been called to these places for the 3rd Sunday. I am now engaged in revival meetings at Bethlehem. The congregations and interest seem increasing, and we ask an interest in your prayers for the success of the work.

R. L. Williamson.

Columbus, Ga., Letter.

The State Conference of the Methodist Protestant Church was in session here last week. The session was largely attended by ministers and laymen from various parts of the State and several eminent divines from other States were in attendance, Drs. Lewis and Elderdice of Maryland being among the number. Dr. Lewis is president of the General Conference and Dr. Elderdice is president of the M. P. Theological Seminary. It was the writer's privilege to hear these distinguished preachers. When they speak, people sit up and take notice. Dr. Elderdice is a strong advocate of a more thoroughly qualified ministry, while Dr. Lewis is laboring heroically for the union of Methodism in the United States.

The South Georgia Conference of the M. E. Church, South, will convene with St. Luke Church, this city, the 30th inst. About three hundred and fifty delegates are expected.

Rev. J. H. Milan filled his first appointment at Girard the second Sunday. He has declined the idea of moving, but will preach there two Sundays in each month, the second and fourth.

Last Sunday was preaching day at North Highlands. Rev. B. F. Young, the pastor, occupied the pulpit at both hours, preaching also at the Congregational church in the afternoon. Bro. Young's home is in Roanoke, Ala.

Since our last letter to The Sun, Mr. and Mrs. J. L. Redmond of the North Highland church, have had their membership transferred to Rose Hill. Brother Redmond and wife are most excellent members. Rose Hill is greatly strengthened by their coming. Our work at this point has made an encouraging beginning. While the attendance at all services so far has been small, we are looking for an increase both in interest and attendance. Towards that end our efforts are directed. Already we can begin to feel the warmth of the sparkling coals. The past Sabbath was a day of delightful worship and inspiring service. Though only a small congregation was present. a deep interest was manifested. It was good to worship our Father in that way.

At our prayer meeting last night we had thirty-one present. All seemed interested and the hour was a most enjoyable

one. It being Thanksgiving, we held an informal Thanksgiving service. Intensely interesting were the many earnest expressions of appreciation of God's goodness and mercy. At the close of the hour's worship, Bro. J. L. Redmond rose and informed this writer that his presence was desired in the Sunday-school room at the rear of the auditorium where he would dismiss the audience. Brother Redmond led the way, and, though completely and entirely surprised and astonished, we followed. The meaning, of course, was a pounding for the preacher. And it was a "great big" pounding, too. Bro. Editor, I wish you could see our pantry to-day and learn what a liberal-hearted people we are trying to serve. So far as our table is concerned for quite a while, it matters little whether provisions are high or low. This pounding contained quantity, quality, and variety. Flour, meal, meat, lard, sugar, syrup, coffee, cereals, pickles, preserves, etc. Just such things as are useful. We feel unworthy, but by His help we shall strive to prove our appreciation by rendering faithful service. Thanksgiving in 1910 will long be remembered on account of this token of good will from the people of Rose Hill church and community. May divine blessings abide with each one who so kindly remembered us.

G. O Lankford.

Nov. 25, 1910.

NOTES AND PERSONALS.

—The Annual is in course of preparation and should be ready for delivery before Dec. 25. Send 20 cts. to The Christian Sun if you wish a copy.

—Rev. L. E. Smith changes his address from Graham to Greensboro, N. C. Bro. Smith began his pastorate of our Greensboro church last Sunday and was greeted with large congregations which heard him gladly.

—The best news of the week is that the foot-ball season is over, and fatalities on that score will cease for a few months. Under the new rules deaths were frequent enough, but not as numerous as under the old rules.

—We are printing The Sun in its present size a few weeks from necessity, because our contractor for the larger size could not deliver the goods, but in a few weeks we will have plans perfected for bringing out the larger standard size permanently.

—We are glad to present in another column a short poem from the pen of Miss Louie J. Williams, Youngsville, N. C. Miss Williams has the poetic touch, soul, and sentiment all right, and we trust to be favored with other products of her pen.

—We note with pleasure that Forsyth County, N. C. in its recent election made our friend and brother, V. O. Roberson, of Belews Creek, one of its Commissioners. And therein the County honors itself and entrusts the management of its affairs to an honest, progressive citizen and to a Christian gentleman.

—A new church organization was admitted to the N. C. and Va. Conference from Nathalie, Va. The organization was perfected some time since, and a school house is being used for preaching purposes, Rev. C. E. Newman being the pastor. A comfortable and becoming house of worship is to be erected at an early date.

—After the convincing and stirring appeal(?) by Rev. C. E. Newman in this week's Sun on "Organize a Christian Endeavor Society," we expect to hear of Societies being organized in all the churches forthwith. Bro. Pastor, read what Newman says—and organize. Meanwhile we extend congratulations without the first feeling of envy.

—Rev. D. A. Long, D. D., writing from Springfield, Ohio, Nov. 24: "Will take my Thanksgiving with Rev. H. R. Clem. Have been preaching in this city every day this week. Will go to Greenville, O., Saturday and preach for Rev. A. E. Watkins next week, then go home. Rev. W. A. Gross is critically ill. I spent part of yesterday with him. I never had such a cordial welcome back to dear old Ohio."

—We sincerely trust that every Sun reader will read to the last line Dr. J. J. Summerbell's article begun on last page this week. To read a portion is to miss the contrast, and hence the force and effect of all. His description of the Passion Play is the most graphic and strikink we have read from any source, so far as the effects of the play are concerned.

—Raleigh, Nov. 25.—The Raleigh churches did unusually well Thanksgiving day in the matter of the collections for their respective denominational orphanages. The aggregate was more than $700. Some of the most notable were: Christ Church, $200; Church of the Good Shepherd, $125; Christian church, $120; Baptist churches, $77; Presbyterian church, $44; Sacred Heart (Roman Catholic), $30.—Greensboro Daily News.

—Rev. W. D. Harward, Madrid, Iowa, Nov. 18, writes: "I have just finished reading 'The Life of Rev. James O'Kelly' by MacClenny and am highly pleased with it. The book is worthy high appreciation and should be read by all our people. The author has performed a valuable service for the church whose principles we so highly prize. Our work out here in the West is moving along nicely."

—The Palm Street Church S. S. has, we fancy, about the largest Cradle Roll of any of our smaller schools. Our recollection is that their last report showed 175 babies. If good Superintendent Simpson rears all those babies to come to Sunday school from their youth up, and cleave to Sunday-school and church, he will have wrought a wonderful work in a good cause. And Simpson will come as near it as any man we know. He is certainly a live wire in church and Sunday school work.

—Brethren and beloved, please write it "Christmas" or not at all. The puny pagan who first wrote it "Xmas" (a mongrel word without melody or meaning) ought to have been put into prison for life. We received a letter from a good brother not long ago who wrote "Xtian"'' for Christian. It looked and sounded to us like sacrilege, and almost made us cry. This cross-mark business as a substitute, or an abbreviation, for the holy and beautiful word Christ is an abomination for which there is no excuse, save the excuse of an irreverent age.

The North Carolina and Virginia Conference had a pleasant and profitable session at Pleasant Grove, Halifax County, Virginia last week. The representation was good, collections above the average, and reports from the various churches and ministers showed progress along all lines. Rev. J. W. Holt was chairman, Prof. W. P. Lawrence, Secretary, and Bro. D. S. Farmer, Treasurer. An excellent program was executed and some helpful and inspiring addresses and sermons were delivered. Prof. W. P. Lawrence delivered the Annual address, Rev. J. W. Holt preached a Thanksgiving sermon and conducted the communion services on Thursday and Rev. J. W. Patton gave a fitting close to the Conference on Friday with an appropriate sermon. These brethren were inspiring in their remarks and helped much in making the Conferenve a most happy one. B. J. Earpe was licensed as a probationer to preach and W. L. Wells was ordained to the position of an elder. The pleasant Grove people always whole hearted and hospitable entertained delegates and visitors in royal fashion and made all feel that "the good old time Va. hospitality" was as real and regal today as it ever was. Delegates and visitors were astonished and delighted at the spacious, comfortable and commodious house of worship at Pleasant Grove. With-al the session of Conference was delightful and helpful.

OUR YOUNG PEOPLE.

AN IMPORTANT ANNOUNCEMENT.

As is well known, the Southern Christian Convention in May, 1908, in session at Greensboro, N. C., authorized the preparation and publication of a Teacher-Training Course in two volumes for use in our Sunday-schools. It is further well known that volume one of this course appeared in November, 1908.

Those who attended (for the minutes are not yet out) the Southern Christian Convention in Suffolk in April of this year will recall that the Committee reported to that body that volume two had been turned over to the Publishing Agent in March of this year and that it would soon appear in book form, 96 pages of it being in type.

Time passed and the book did not appear, because our publishing business is a personal affair and our publishing agent simply was not in position to finance the book, in view of the fact that he had recently brought out a new edition of our Principles and Government and was then obligated for the bringing out of the Life of James O' Kelly by McClenny. These facts were brought to the Committee's attention late in October of this year. They met and, after careful consideration decided to bring the book out themselves so as to save the dignity of the church and complete our Standard Advanced Teacher-Training Course. The book is promised for distribution by January the first. The price will be cost, but as it is not yet all in type we cannot tell what it will be. A few copies will be bound in cloth; the others in durable paper.

This book ought to be of essential interest to all Teacher-Training classes, to all pastors, Sunday-school teachers, prospective teachers, and superintendents, to all classes of church workers. It contains chapters as follows:

On the Teacher, by W. A. Harper.

On the Pupil, by Dr. W. C. Wicker.

On the Sunday-school, by Prof. W. P. Lawrence.

On the Bible as Literature, by Dr. J. O. Atkinson.

On Biblical Doctrine, by Dr. J. U. Newman.

On Christian Giving, by Rev. A. W. Andes.

On Biblical Private Antiquities, by Rev. G. O. Lankford.

On Soul-Saving, by Rev. H. E. Rountree.

On Missions, by Dr. M. S. Morrill.

On the History of the Christian Church, by Mr. W. E. McClenny.

The book will contain more than 250 pages and also suggestions to teachers of Teacher-Training classes, lists of helpful books for all departments of Sunday-school activity, besides other valuable features.

The Committee believes that in assuming the financial burden of bringing out this book to which our whole church stands pledged it has taken a step that our entire brotherhood, both of the ministry and of the laity, will thoroughly appreciate and heartily commend and support.

Every Little Helps.

Don't think that because you cannot make a long and eloquent speech at the prayer meeting, therefore the few words that you can say do not count. Very likely the long and eloquent speech would kill the meeting, and the few stumbling words that you can say would be just what the meeting needs.

Don't think that because you cannot plan fine work for the committee of which you are a member, or lead in carrying out such plans, therefore you are of no use on the committee. Very likely the little bit of faithful service that you can render will turn the balance from failure to success in the work of that committee.

You cannot sing a solo, but the prayer-meeting hymn will be the stronger for your voice, and if it is not heard the Saviour's ear will find something wanting in the song. You cannot make a long prayer, but your sentence in the chain prayer will add more than you can realize.

C. E. TOPIC FOR DEC. 4—A FEW SUGGESTIONS.

The Life Worth While—Prov. 10: 1-7, 22, 29.

(Consecration meeting.)

Let the leader take with him on the platform one of those who have never led the meeting. Have this new leader-in-training to read the Scripture and announce the hymns. The second time he will perhaps make the comment in addition to these duties. A third time will find him also prepared to pray from the platform. Later he will lead all alone. Why not train up leaders in this way? It can be done; it has been done; will you start it, brother old-time leader, in your society?

The Leader.. Brother leader, make your talk worth while this time. Speak of the differing types of life led by the people to-day, of the wild ambitions that influence our actions. Show how all of these are but vanity and vexation of spirit, unless we sanctify them all with the holy incense of the worth-while life. Give some illustrations from sacred and secular history of how this sort of life gives evidence of its great value.

Some Questions for Voluntary Answer in the Meeting

How may a wash-tub become a cathedral?
How may a throne be worse than a hovel?
What is it to live the worth-while life?
What present reward does the worth-while life bring?
What future gain does the worth-while life insure?
How can we help others to live the worth-while life? (To several.)
What is one ingredient of the life worth-while? (To several.)
How can we live this life?
Can every one live this life? (To several).
How does the church contribute to this life?
The Sunday school?
The Christian Endeavor?
The church prayer-meeting?
What influence does this life exercise in the home
In the school-room?
In the community?
In the world?
What relation is there between this life and missions?
How did Peter exemplify this life?
David? Samuel? Moses? James? John? Stephen? Paul? Jesus? Gladstone? Lincoln?
Any other sacred character the leader desires?

Verses to be Voluntarily Given with Comment in the Meeting.

Who is in darkness? 1 John 2:11.
By grace ye are saved, Eph. 5:14.
Christ shall give thee light, Eph. 5:14.
Dead in life, 1 Tim. 5:6.
Thou livest and art dead, Rev. 3:1.
Dead to sin, Rom. 6:2.
Not I, but Christ liveth in me, Gal. 2:20.
Christ's love crucified the flesh, Gal. 5: 24.
Hid with Christ in God, Col. 3.3.
Dead to sins, should live, 1 Peter 2:24.
To live is Christ, Phil. 1:21.
I count all but loss for Christ, Phil. 3:8.
Finally, brethren, Phil. 4:8.
Rooted and grounded in love, Eph. 3:17.
Followers of God, Eph. 5:1.
Free from sin, Rom. 6:18.
A beautiful trinitarian thought, John 14: 20.
Fishers of men, Mark 1:17.
Not to be ministered unto, but to minister. Matt. 20:28.
Through faith, Heb. 11:33.

For next week—Christian Characteristics.

M., Different in his life-principle, Eph. 4:20-32.
T., In his deeds, Eph. 4:1-3; 1 Peter 1:15.
W., In his language, Matt. 5:33-37.
T., In his daily toil, Eph. 6:5-9.

F., In his sympathies, Phil. 2:1-8; Rom. 12:9-16.

S., In treatment of enemies. Rom. 12:17-20.

S., Topic—How must a Christian be different from others? 2 Cor. 6: 14-18.

Suggested Program.

1. Chain of prayers for the life worth while.
2. Song service—Consecration songs.
3. Scripture and comment.
4. Prayer by the pastor.
5. Leader's remarks.
6. Special music.
7. Voluntary participation in any form desired, interspersed with stanzas of appropriate hymns and sentence prayers.
8. Pastor's remarks.
9. Roll call of absent members only, that their Scripture verses may be read or their other form of greeting received.
10. Song. Offering. Lord's prayer in Concert.

Preparing to be a Leader.

Leading a prayer meeting is a matter of great importance; begin to get ready at least two weeks in advance.

The foundamental preparation is prayer, to clear your mind and receive the impulse of the Spirit of all wisdom.

Then, study the assigned Bible passage, and use the best commentary you can find.

Next, study the commentaries on the topic that are accessible to you, all of them.

With all this, think! It is your meditaton that is to make fruitful all that you have read. Carry a note-book in which to record your thoughts as they arise.

..Then, plans! Select, arrange, condense, write out what you want to say.

Then, practise; go over, without your notes, what you will say, again and again.

Add a selection of the hymns you will use; and, especially devise some way to bring out the participation of others, as by answers to questions that you will give out, or original comments on quotations that you will distribute.

Remember in it all, that you are to lead others, not to unfold or display your own ability. Be a true leader.

THE SUNDAY SCHOOI LESSON, DECEMBER 11, 1910

BY Dr. W. C. Wicker.

The Crucifixion. Matt. 27: 15-50.

Golden Text: He was wounded for our transgressions, and bruised for our iniquities. Isa, 53: 5.

Lesson Setting.

It was Friday April 7. A. D. 30 from 6 o'clock A. M. till 9. P. M. that the scenes and events of our lesson transpired Jesus had been condemned at the preliminary trial before day. Later he was formally tried before the Sanhedrin, and the former sentence was quickly confirmed and the condemned victim was referred to the Roman Court for further trial. Before this Court, in Pilate's judgment hall either in Herod's Palace in the Western part of the the city; or in Castle Autom's adjoining the Temple on the north is where the Roman trial was conducted Here the charge was not that Jesus had blasphemed the name of God and was a traitor to the Jewish common wealth as it had been at the Jewish trial; but the charge was sedition against the Roman government. The only basis for such a charge was the silent spiritual work and teachings and life of Jesus which were destined not to establish a temporal kingdom but a spiritual,—a kingdom within a kingdom that should include and transmute all kingdoms into higher ideals under the King of kings. Their charge was so absurd that Pilate semed not to take it seriously, for it was absurd to thnk of a poor man with a few peasant followers unarmed, whose only purpose seemed to be to do and teach good, being rebellious to Rome. The second charge was that he refused to pay tribute to Caesar, but Christ had only a few days before taught duty to God and to government by saying, "Render therefore unto Caesar the things that are Caesar's and unto God the things that are God's." They knew that the charge was false, but Pilate could not know whether it were true or false. The third charge was that he claimed to be Christ, the king. This charge had truth in it formally but the falsity of the charge was in the application of the term king. He claimed to be a spiritual king and not a temporal ruler seeking political power. His kingdom was declared not to be of this world—temporal, but of the world of spirit. His purpose and kingdom was to revitalize all kingdoms and impart to them a spiritual dynamic power that should make them "come to themselves" and realize true ideals in progress, growth, and self-realization. History has revealed the truth of his claim; and his interfusing, over-ruling spiritual power has built up kingdoms and inspired rulers with higher ideals.

After this trial in which Pilate said, "I find no fault in this man," Jesus was sent again to Herod who said that Jesus was innocent of crime. He was then returned to Pilate whose verdict was, Why, what evil hath he done? With all this evidence of innocence, his enemies cried out the more, Crucify him! Crucify him! It was not truth or justice that they wanted, but innocent blood. O, the cruelty of ignorance, superstition, malice, envy, prejudice. They are heartless in all ages as in that and would stab to the heart an innocent man or God. They crucified Christ on the cross.

I. The Crucifixion. Vs. 33-38. Come unto a place called Golgotha.. Aramaic, Hebrew dialect in common use. Calvary is the Roman name, for the **place of a skull,** because it resembled a skull when seen from the Mount of Olives on account of the shape of the hill and the presence of two caves which suggested eyes.

34. **They gave him vinegar, a mix**ture of sour wine and water used as a beverage by the Romans. This potion had some juice of the poppy plant mixed with it and was said to be mingled with gall because this juice was bitter. It was given with the drink to deaden the pain of those who were crucified and is expressive of the "milk of human kindness, of the Jewish women of the time. When he had tasted thereof, so that he recognized the nature and purpose of the drink, he refused to drink it because he preferred to retain all the powers and activities of his mind unto the last. He doubtless desired to retain a clear consciousness of sin, of the suffering for our transgression, of dependence upon God and of communion of spirit with the Father. He wished to suffer unto the uttermost and drink the cup of sorrow which God had given him to the dregs that he might succor those that suffer the tortures of remorse of conscience. In him we can find heroism, sympathy and helpfulness that have grown out of the keenest sufferings for our salvation.

35. **And they crucify him.** .They nailed him to the cross while it was lying upon the ground, after which it was raised with Christ upon it and dropped into its place leaving the feet of the crucified one only a little above the ground. Crucifixion is an awful form of execution, the most cruel, shameful, and torturous of all punishments. The prolongued torture, the lingering consciousness, the burning wounds, uneasiness of position, the swollen veins, the burning thirst, the ignominious agony always increasing unto death were some of the cruel characteristics of crucifixion.

37. **Over his head his accusation written.** "This is Jesus the king of the Jews." This superscription written in three languages, Hebrew, Greek and Latin sought to publish to all the world of culture, power, and religion the shame of Jesus as a criminal but they published to the nations and to the world of culture. power and religion, the salvation

of Jesus as the Christ. He transformed his shame into their shame, his crucifixion into their crucifixion and his death into their death. Wonderful transformation! Wonderful power!! This superscription is now written in over four hundred tongues, not to the shame, but to the glory of Jesus' name.

38. Then were two thieves crucified with him. This was to place greater discredit and disgrace upon Christ as a criminal. They tried to place the stamp of eternal disapproval upon him, but the ruling, dominant power of real goodness condemns and eternally placed under ban their hatred and evil, and history deepens their shame and magnifies their crime while His name and fame shall reach from sea to sea and from nation to nation. Jesus was not in objectionable company then for he came to seek and save that which was lost. He revealed the redeeming power of a pure personality in the salvation of one of the thieves or robbers, even in the hour of death. He has been saving sinners ever since.

II. Events that Transpired at the Cross. Vs 39-50.

There were three classes of people gathered about the Cross, representing three different attitudes of spirit. First, the soldiers who were indifferent, careless, unconcerned about Christ, represent a great class of humanity at all times, places, and situations in life. In the church, out of the church, professed followers and non-professors, are indifferent, apathetic. Second, the rulers, who were filled with hatred, envy, antagonism, opposition to Christ, and were enraged and arrayed against him. They represented the great aggressive opponents to Christianity, those who fight it openly and secretly with thought, and purpose and will, by sin, crime, cruelty, by gambling, profanity, drunkenness, and by impurity, dishonty and treachery. These are not apathetic but are filled with antipathy. Third, the women and the disciples, who were filled with love, devotion, consecration, conscientiousness, and conviction. These represent that great class who are timid because of their weakness but courageous because of the power and spiritual encouragement of Christ. They follow him to death. They give their life for him, they never forsake his cause, never deny their Lord, but hold up the banner of the Cross to all the world. They rise above "apathy," but are filled with "sympathy" for the progress of his kingdom and glory in the Cross of Jesus Christ, and live and die for its defense.

39. They that passed by reviled him, ridiculing him because of the contrast between his claim as the king of the Jews and his condition as the crucified one; this chasm was too broad for them to span, the breach is too great for them to cross, but Christ could fathom hell, and encompass heaven, and conquer earth by his wonderful self-sacrificing love that extends beyond the heavenly ken, in length, and height, and depth. He could bring harmony out of this confusion, life out of death, victory out of defeat, and salvation out of suffering, so when they reviled him, he reviled not again.

42. He saved others; himself he cannot save. A half-true and half false statement. "He that saveth his life shall lose it, but he that loseth his life for my sake and the gospel's shall find it." Christ could, by supernatural power, have overcome his enemies and saved his life from cruel hands, but to save the race he must die upon the cross as the great sacrifice for the salvation of mankind. We should recognize in his attitude toward the cross our attitude toward service for the salvation of humtnity through the cross.

43. For he said, I am the Son of God. If he was the Son of God, as he claimed, they thought he could come down from the cross and save himself, but since he did not prove his sonship by saving himself, they thought their position invincible and their crucifixion of Christ just. but Jesus was performing a higher service to God and man than selfish salvation, for his salvation for all humanity was for the soul and spirit and not for bodily deliverance from the cross.

45. From the sixth hour unto the ninth. For three hours, from noon until three o'clock there was darkness, typical of the spiritual agony that passed over his soul for the sins of the race. Sin eclipses the soul from God, it comes between man and God and darkens every faculty, blunts every noble impulse, blinds every source of illumination and brings stagnation and death to all spiritual powers.

50. Yielded up the ghost. It was finished. The work was done, He breathed out his spirit in death for our transgression. He paid the whole debt for our salvation. The law had brought condemnation; for the law operates from the exterior. Christ brought justification, for he co-operates from within the soul. Faith and love and devotion on man's part meet love, sympathy, forgiveness, salvation on Christ's part and spiritual life is begotten within us like unto his own glorious life—the life of the spirit in the soul, the glory of God in the life and Christ lives within us the hope of glory. Paul could say, I live, yet not I, but Christ liveth in me.

Lessons to Learn.

1. The awful and exceeding sinfulness of sin.
2. The wonderful, boundless love of Christ.
3. The diametrical antagonistic relation between Christ and sin.
4. The necessity for freedom from sin for salvation.
5. The incomprehensible value of salvation.
6. We should do right at any cost.
7. We should accept Christ as a personal Savior without which we commit the greatest of all sins.

THE CHRISTIAN ORPHANAGE.

Amt. Brought Forward $2,650.12

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Wallace Newman ..... .50
William Staley Cheatham ...10
Jessie L. Penny ..... .15
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Big Oak, N. C. 1.02

Special Offerings.

Y. T. Hadley, Graham, ... 1.00
F. M. Carlton, Durham, .. 6.50
Sale of 943 lbs. cotton .. 136.73

Thanksgiving Offerings.

Mrs. Helen Winbourne, 1.00
Jessie L. Penny, Raleigh,.. .50
Pauline R. Penny, Raleigh .. .50
Pleas. Ridge, Gallipolis, O., 2.15
Mor. Center S. S., Gallipolis, 1.00
Rev. J. J. Summerbell,.... 2.00
Rev. Thos. Holmes, Mich. .. 1.00
Rev. M. L. Winston, Creedmore 1.00
Ladies' Aid Soc. and the Anti-Can't. Class, Bethlehem, 7.50
Rosemont S. S. 5.00
A. W. Rosenberger, Va., .. 1.00
Mr. and Mrs. F. H. Gardner, Portsmouth, N. H. 2.00
Miss Jennie Herndon, Greenville, N. C. 1.00
Haubstadt Chris. Ch. 4.27
Corinth Chr. Ch., Ala. 2.93
M. E. Scott, Wash., D. C. ...50
Mrs. Rebecca Pearce, N.C., 1.00
Jno. W. Wright, Ohio, ... 1.00
Union Church, Va., ... 5.15
Amt. 45th week, 1910, 187.25

Elon Colege, N. C., Nov. 23, 1910.

My Dear Children and Friends:

Glad Thanksgiving Day came and was beautiful. Our home and our hearts were glad because of the many good things sent us both to eat and to wear.

Donations:—

Mrs. B. M. Jones, Holland, 1 box—table cloth, napkins, etc.

Miss Rassie Hurdle, Greensboro, quilt and candy.

Mr. J. T. Rowland, Raleigh, N. C., 1 box—apples, oranges, etc.

Ladies' Aid Society, Graham Church,, 1 bolt flannel.

Hobby Brothers and Banks Furniture Co., Raleigh, 1 suit of nice oak furniture.

S. A. Caveness, Greensboro, N. C., 1 box oranges.

Friends, you can read the list and know the enjoyment of the children. We thank each kind giver and herewith express our gratitude for the helpfulness rendered. We are pleased to receive so many offerings so early. It's a good indication. We especially bear our thanks to Dr. Thomas Holmes, of Chelsea, Mich., who is 93 years old this Thanksgiving Day; and Sister Rebecca Pearce, of Franklinton, N. C., who is 88 years old and who always makes her Thanksgiving offering.

We would love to write about each personal gift, but for lack of space we cannot. From the East, North, West, and South our friends send help for which we are grateful.

We will report other farm sales soon; the frosts injured our cotton some.

Don't forget, friend, that on Dec. 5, 1910, our $1,000 mortgage indebtedness is due. We cannot pay this mortgage unless you help us liberally. We have grocery bills, clothing, fertilizer, and all kinds of bills to meet. We appeal to every one to give as God has prospered.

We take the liberty of inserting Dr. Holmes' letter. Fondly yours,

Uncle Jim.

Chelsea, Mich., Nov. 17, 1910.

Dear Brother Foster:

I am glad to have met you at the great Convention. I have often read reports of your work in the Christan Sun, and feel a deep interest in it, but have distributed the Lord's tithe of all my income for many years among other enterprises of the Christian Church. I have no income now, but make occasional free-will offerings from the small amount yet left me. The enclosed one dollar is to emphasize my prayers for the blessing of God on your exceedingly interesting work of giving dependent orphan children a fair start in their struggles with the hard problems of life, that will undoubtedly confront each one of them. Please tell them this comes from one who will be 93 years of age on Thanksgiving Day: has been 79 years in the service of God; and 67 years in the ministry; and who hopes they may each live as long, and do more good than he has.

It has just occurred to me to relate an incident that greatly interested me at the time, and may suggest a good thing to you.

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INTERMEDIATE QUARTERLY—For scholars 12 to 16 years old. Contains 32 pages and cover. Five or more copies, three months, 3c each; six months, 5¾c each; 12 months, 11c each. Single subscriptions, 12c per year.

LESSON LEAFLET—For Visitors. Each lesson in leaflet form. Per quarter, 2 cents.

JUNIOR QUARTERLY—For children 9 to 12 years of age. Contains 32 pages and cover. Five or more copies, per quarter, 2¾c each; six months, 5¼c each; per year, 10c each; single subscriptions 11c per year.

PRIMARY QUARTERLY—For children 6 to 9 years of age. Contains 32 pages and cover. Five or more copies, per quarter, 2½c each; six months, 4¾c each; per year, 9c each; single subscriptions, 10c per year.

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SCRIPTURE PICTURE ROLL OR CHART—For beginners 3 to 6 years of age. A Quarterly Leaf Cluster of large colored pictures, illustrating each Sunday-school lesson. The cluster contains thirteen sheets, 26 x 36 inches in size, mounted on a roll and suspended by a cord. Sent, postpaid, per quarter, 75c; per year, $3.00.

JUNIOR HERALD—For children under 12 years of age. Published weekly. Half the size of the Sunday-school Herald. Five or more copies, three months, 5c each; six months, 9c each; twelve months, 15c each. Single subscriptions, 20c per year.

SUNDAY-SCHOOL HERALD—Published weekly. Interests both young and old. Five or more copies, three months, 10c each; six months, 18c each; 12 months, 32c each. Single subscriptions, 40c per year. When fifty or more copies of the Sunday-school Herald are ordered, we will allow five per cent. discount from above prices.

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COMPLETE CLASS BOOK—A simple record of names and attendance of individual members. Price, postpaid, 5 cents; 50 cents per dozen.

CLASS COLLECTION ENVELOPE—It shows the class collection for each class for every week, month, quarter, and year. Blue paper, lined with cloth. 5 cents each; per dozen, 50 cents.

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Christian Pub. Ass'n DAYTON, O.

I once visited a friend who was superintendent of an orphan asylum in the city of Brooklyn, N. Y. Soon after my arrival, the 400 orphans, who were in the institution at the time, were assembled for dinner in the dining room and seated at the table. No sooner were they all seated than they all dropped their heads, and, led by the superintendent, repeated the following very appropriate prayer:

God is great and God is good:
And we thank Him for this food.
By His hand we all are fed:
Grant us, Lord, our daily bread.

What a wonderful influence that daily habit, and that prayer, must have had on the lives of those children. Good for them that they were orphans.

Yours in Christian love and service,

Thomas Holmes.

Raleigh, N. C., Nov. 19, 1910.

Dear Uncle Jim:

We are late writing, but we have just got over a long attack of the whooping-cough.

Enclosed you will find 30 cts,. our dues for October, November and December; also one dollar for Thanksgiving.

With love and good wishes for you and all the cousins, Your little nieces,

Jessie L. Penny,
Pauline R. Penny.

Thank you, my dear faithful girls, for

your offerings. I trust your Thanksgiving and Christmas may he very happy.

Suffolk, Va., R. F. D. 1, Nov. 21, 1910.
Dear Uncle Jim:

I hope the children at the Orphanage will have a good time Thanksgiving. Papa, Mama and I spent yesterday in Norfolk with Aunt Lydia Harrell and in the afternoon she took us over to the City Park. I certainly did enjoy it. I send one dime with lots of love to you and the little cousins. Your nephew,

Joel Edward Harrell, Jr.

Yes, Joel, our children had a good time —many good things to eat sent in by friends. Some of our hoys helped us get wheat sowed and cotton picked in order to have an extra rahbit hunt.

Henderson, N. C., Nov. 20, 1910.
Dear Uncle Jim:

As time passes so swiftly and we keep so husy, we will send our dues for five months, heginning with Oct.: that will make our next payment come due in March.

We went to school last Saturday, so we would not have to go next Friday. Enclosed you will find $1.00 to pay our dues as above mentioned.

With love to all the cousins, we are your nephews,

Archie and Wallace Newman.

That's a nice letter, hoys. You would have enjoyed heing with our hoys Tuesday when we cut feed. They rolled and tumhled and worked and we put up a big pile of feed.

Franklinton, N. C., Aug. 20, 1910.

I am one year old. I send $1.00 to the Band. I weigh 18 pounds, twice what I weighed a year ago when grandpa wrote my first letter. I am 32 inches tall. I say my prayers hy putting both hands to my face. On arising from family prayeis a few nights ago, grandma said to me, "You peeped." Mother said to grandma, "You peeped or you could not have seen him." I have a birthday party this afternoon from 4 to 6. I hope James and Mary Lee received their invitation and that they and the 8 little orphan children will enjoy it with me. 50 cts. of the money is to pay for their treat.

I am still improving and will try to finish about my trip to Suffolk.

The 12th of May Grandma and Mother took me to the house of mourning for the first time. I couldn't realize how sad Mrs. Cobb's death was. I also went to see Mrs. Deacon Barnes and one or two others.

Friday, the 13th, our same four spent a pleasant day with Mr. and Mrs. Josh West and their three pretty children, Elizaheth, Katharine and Jack. Elizaheth was the ring hearer when Mama and "Dadda" married. The same afternoon we called on Mrs. Junie Carr.

Saturday, Pontie spent the day with us at the parsonage. After dinner I made my first visit to a bank—the Farmers' Bank of Nansemond, and deposited 50 cents to my credit.

Sunday, I went to my class in Sunday school and Mrs. Butler let the children sing the Cradle Roll song to welcome me. I also heard Mr. Kilhy's lecture. We took supper at Mr. Ballard's. I slept in mp perambulator in Grandpa's study during the night service, at the close of which several came down to see me and Mr. West took me up in the auditorium, where I met several of Grandpa's friends and saw the lovely chandelier lighted. Then Grandpa took me to Mr. Rob Smith's for a short visit. Mother said "to prove he knows the moon say 'see the moon' to him and he will look at the street light." But I didn't, I looked at the moon which was shining hright and Mother had noticed it.

Mon., p. m., we called on old Mrs. Bartlett and a few others that afternoon. May 16, I had my first ride in an automobile—Mr. Junie West's car. I thought it fine. They stopped beyond Lake Kilby a few minutes and took me in a tent for the first time

Tuesday, we spent the day with Mrs. Claude Dennis. After dinner I listened for the first time to a graphophone. Little Claude played his for me. Wednesday afternoon I had my picture in three generations with Grandpa and Mother. Then went to the Book Cluh at Mrs. Jas. Causey's. Attended prayer meeting at night. Thurs. a. m., Grandpa left for World's S. S. Convention in Washington, D. C. I followed him to the train, from which he handed me 5 cents to weigh on penny-in-the-slot scales, I wrote you of some time ago. Much love.

William Staley Cheatham.

Well, Wliliam Staley, I guess you were glad when you got hack to Grandmother Staley's so you could he in the cool of the trees instead of vsiting so many folks.

THREE MANLY BOYS.

Let me tell you about three splendid boys I knew once on a time. Their father died, and their dear mother was left to bring them up and to earn the money with which to do it. So the hoys set in to help her. By taking a few boarders, doing the work herself, and practicing strict economy, this blessed woman kept out of debt and gave each of her sons a throuough collegiate education. But if they hadn't worked like beavers to help her, she never could have done it. Her oldest boy, only fourteen, treated his mother as if she were the girl he loved best. He took the heavy jobs of housework off her hands, put on his big apron, and went to work with a will; washed the potatoes, pounded the clothes, waited on the table—did anything and everything that he could coax her to let him do; and the two younger boys never wasted their mother's money on tobacco, beer, or cards. They kept at work, and found any amount of pleasure in it. They were happy, jolly hoys, too, full of fun, and everybody not only liked but respected and admired them. They all married true and noble women, and today one of those boys is president of a college, goes to Europe every year almost, and is in demand for every good word and work; another lives in one of the most elegant houses in Evanston, and is my own "beloved physician," while a third is a well-to-do wholesale grocer in Pueblo, Colo., and a member of the city council.—Francis Willard.

A leper woman in Taiku preaches the Gospel diligently, getting about on her hands and knees. She is at church every Sunday and, having lost her fingers, with her teeth unties the strings of the napkin in which she carries her Bihle and hymn-book. Other Christian women invite her to teach them to read. —Sel.

GOOD NATURE BY RULE.

"Make all the sarcastic faces you like," said Minna to her best-beloved sister at the close of a hot discussion. "It doesn't improve your beauty though."

"What do you mean? I haven't made any face."

I don't know what you call it then. You threw up your head and looked like—this!"

"Horrors! I hope I couldn't look like that!"

It was the morning after a late frolic, and both girls were tired, nervous—not to say cross. Minna presently left the room feeling deeply injured. All the time she was dressing to go down town she brooded over the unpleasant scene, and even after she was seated in the alteration-rooms of the large department store where she was to have a fitting at eleven o'clock, her face still wore its cloud.

As she waited, she could not help noticing the bright smile and unfailing courtesy of a girl who sat at a desk directly in front of her, making appointments for customers as they came and went. There were impatient customers, unreasonable, complaining, demanding customers, but the sweetness in that young girl's voice and manner never faltered.

It was a rush season. Everybody in the department was working at high pressure; worn-looking girls with dismembered gowns and coats flung over their arms ran instead of walking to and from the workroom; and yet—this came to Minna with a sense of wonder—every one of them wore a pleasant expression as she hurried past. Every word spoken, even among themelves, was low voiced and gentle.

Just then Minna was called to her own appointment, and here too. a middle aged, faded-eyed woman welcomed her into the mirror-lined room with a smile.

"I wonder how it is," said Minna, when the fitting was half over, "that you all keep so pleasant? You must get tired and out of patience, and yet everybody smiles."

"You noticed that? It's from yesterday's lecture, I guess," the fitter answered, as she turned up the hem of the beautiful gown. "Once a week the head of the department gives us a half hour talk, and then's the time we get told of our faults. Yesterday 'twas all about looking pleasant and talking polite. Of course we know its against the rules to do anything else, but we forget sometimes."

"Do you mean to say there's a law requiring you to look and act pleasant no matter how you feel?"

"Sure! There'd be a different set around here if there wasn't."

"Well!" After a pause Minna added, under her breath, "I wish somebody'd make a law like that in my home—but no one would keep it."

The woman on her knees glanced up at the well groomed girl. She had a daughter herself, so she dared. "Why not make it yourself, and keep it—for one?" she suggested.

Minna Bartlett looked haughty. Then without warning she laughed.

"'Twould help some," she admitted—and her smile was almost as pleasant as that of any tired, overworked girl in the department.—Youth's Companion.

"Take your needle, my child, and work at your pattern; it will come out a rose by and by." Life is like that—one stitch at a time taken patiently and the pattern will come out all right like the embroidery. —Oliver Wendell Holmes.

CHARACTER BUILDING.

We are building every day
In a good or evil way,
And the structure as it grows
Will our inmost soul disclose.

Till in every arch and line,
All our faults and failings shine.
It may grow a castle grand.
Or a wreck upon the sand.

Do you ask what building this,
That can show both pain and bliss,
That can both be dark or fair?
Lo, it's name is character.

Build it well whate'er you do;
Build it straight and strong and true;
Build it clean and high and broad;
Build it for the eye of God.

—Selected.

A model husband isn't always a satisfactory model.

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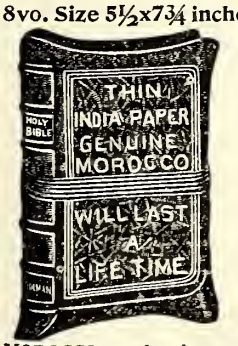

Specimen of Type

28 ¶ e And the rest of the people, the priests, the Lĕ´vītes, the porters, the singers, the Nĕth´i-nīms, f and all they that had separated themselves from the people of the lands unto

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ELON COLLEGE, N. C.

MARRIED.

Burnett-Moore.

W. Taylor Burnett, of Warren Co., N. C., and Bettie Moore, of Nansemond Co., Va., were united in marriage by the writer at the residence of Charles Reed, near Holland, Va., Nov. 23, 1910. The groom is a son of Elba and Maria Burnett, and the bride a daughter of James and Mary Moore. They will reside in Warren Co., N. C. May their wedded life be happy and useful.

N. G. Newman.

DIED.

Iseley.

Peter Iseley was born May 11, 1841; died Nov. 23, 1910, at the age of 69 years 6 mos. and 12 days.

He made a profession of religion in the year 1861 and connected himself with the Christian Church first at Shallow Ford, and then transferred to Hines' Chapel, and remained until the end came. He and Katherine Boon were married in the year 1868. To this union were born three children—Mollie, now Mrs. Amelia Fryar, P. W. and Carrie, later Mrs. Russell Cobb; there were also eight grandchildren, seven living and one dead.

He is survived by his wife, two children—Carrie having preceded him to the spirit world—one brother and one sister, besides a number of other relatives and friends.

He volunteered and went to the front with Lee's army in the year 1862 and served as a faithful soldier until 1864, when in the battle of Cold Harbor he lost his right hand, in consequence of which he was honorably discharged. He loved his church, paid his proportion of its expenses, read his Bible, and served his God. He was especially interested in foreign missions, often sendng private donations, and the orphanage work—coming each fall with a load of provisions for the orphans.

This writer was his pastor for six years, enjoyed his hospitality and friendship, and by his speical request conducted the funeral, and feels a personal loss in his departure. We laid his wasted remains to rest in Hines Chapel Cemetery to await the resurrection call.

May the blessings of God rest upon the bereaved. C. C. Peel.

Harden.

On Sunday night, November 20, 1910, the death angel came to the home of Mrs. Emma Ann Harden of Graham, N. C. and she fell a sleep in Jesus, aged sixty nine years and four months.

Mrs. Harden was the widow of J. W. Harden. He preceded her to the grave some four years ago.

Her maiden name was Moore. On Dec. 8th 1858 she was united in marriage to J. W. Harden, and to them were born eleven children, seven of whom are living —six boys and one girl—and they were all present when death came

Mrs. Harden united with the church in early life—when a mere child—and remained faithful in the fold till called to the rest that remaineth to the people of God.

She was a devoted and very influential member of the Graham Christian Church and in her death the Church and the community have sustained a great loss.

The funeral services were conducted by the writer from the church where she held her membership; and her body was laid to rest in the Graham cemetery.

The attendance of relatives and friends was large, and the many and beautiful flowers at the home, church, and cemetery told of heart—thoughts and the affection for the deceased.

A great and good woman, mother and friend has passed from earth to that better land where the sun goeth not down.

We shall ever hold her memory dear, and may God bless, comfort and keep those who mourn.

P. H. Fleming.

Kratzer.

Mrs. Laura Lucy Kratzer departed this life Nov. 1, 1910, at the age of 58 years, 5 months and 14 days. She was preceded to the grave by her husband who died over three and a half years ago. Five children, one brother and one sister are left in sadness on account of her death. Sister Kratzer had for several years been a great sufferer, and death came as a relief. It was my privilege to visit her occasionally during her illness. She bore her suffering with real Christian fortitude and always seemed fully resigned to the Lord's will. A few weeks before her death she expressed a desire to partake once more of the Communion. In my absence Deacon L. S. Rhodes administered. In early childhood she connected her elf with the Christian Church at Linville, and was ever afterward a faithful member. We have abundant reasons to believe that her sufferings in this world ar replaced by the joys of a heavenly land. Funeral and burial services were conducted at Linville. A. W. Andes.

Laing.

John B. Laing was born May 22, 1868, and died Nov. 9, 1910, at the age of 42 years, 5 months, and 17 days. The Laing home has been the scene of much sickness during the past few months, and Bro. Laing, worn out by attending a daughter and sister, at last fell a victim to the dreaded fever and in a short time gave up the struggle. He leaves a wife and three children to mourn his untimely death. A few days before his last he expressed himself as fully resigned to the Lord's will and ready to go. He had for a number of years been a member of the United Brethren Church. Funeral and burial services were conducted at Linville by the writer. A. W. Andes.

Transplanted.

Believe not that the blossom snatched away
Relentlessly, it seems to human ken,
Yields not its fragrance still; for some glad day,
Amid the fair green fields of God, again—
Nor darkling vail between—we shall behold
The opening bud into the rose unfold.
Could finite minds but half way understand
Unbounded Love and Goodness, would we then
Rebellious prove, when so divine a Hand
Removes from blasting frosts, from pain and sin,
Into the summer land, the cherished flower?
Nay, none could ever doubt his love or power.

Louie J. Williams.

—On December 8 John J. Smyth of Norfolk, is to be electrocuted at Richmond, unless Governor Mann reprieves. It will be recalled that Smyth, a bar tender in a Norfolk saloon went home mad from drink and shot down at his own home in cold blood his wife and his 13-year old daughter. His 8-year old son escaped and was the principal witness that sent his father to the death sentence. There is no tie of the human heart too strong nor too sacred to be severed by the cruel and bloody hand of the deamon, Rum.

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J. O. Atkinson, Editor.

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SUFFOLK LETTER.

Another national "Thanksgiving Day" has come and gone and left its impress upon the ninety millions of people who, of all the nations, observe such a day. The word "thank" comes from the same root as the word "think." Thoughtful people are thankufl people. When a grateful people think of God's goodness to this nation, they become thankful. Thoughtful and thankful mean full of thought and full of thanks. The President's proclamation and the proclamation of Governors to observe the last Thursday in November, religiously as a day of thanksgiving show thought and gratitude. Gratitude is the **feeling** or **disposition**, but thanks is the **expression of** that feeling, and is usually in words, while gratitude is expressed in acts. It seems to be plain that a thoughtless person cannot be a thankful person.

It is unfortunate that "Thanksgiving day" like "Christmas" should be observed by so many as a "sporting day." I I do not think it comports with Christian civilization for leading schools to meet in football contests on this day appointed for religious observance. The universities of N. C. and Va. met in Richmond and the A. & M. and V. P. I. of the same states in Norfolk last Thursday in match football games and thousands of church members absented themselves from church to witness these games. Now, there are two great factors in the creation of public sentiment on this subject: those great educational Institutions and church members. What is the logical effect upon society? To create a public opinion that it is not harmful but harmless. Newspapers back up the whole matter and transportation companies hope to profit by it.

As a tax payer I object to the support of an Institution that claims to lead in the education of citizens using its influence in direct opposition to the purpose for which the day is appointed by civil authority. Ido not know that my objection will turn the current in the near future on this subject, but the time will come when Institutions sustained by Christian citizens will not tolerate such abuse of this great day. The reader will please note that I am not now discussing the right or wrong of football games or contests; I am discussing the expediency of such contests on "Thanksgiving Day." I am not even questioning, in this letter, football games as such; but I believe that a national holiday, set apart for religious worship and deeds of charity, should be respected by state educational institutions. It does not justify the custom to say, "they all do it;" that sort of a reason may answer for illiterates whose reasons are no more than a child's 'cause, but men chosen to mould citizens of a Christian Republic should respect the source of our wealth, our learning, and our power. If education is to carry the youth of the land away from the head and away from God, then, for the sake of justice, lift the burden from the shoulders of honest taxpayers, who believe in order and respect for religious holidays and let the people who think more of a football game than the house of God, on Thanksgiving day, furnish the money and support Institutions and have all the fun they want to at their own expense. I am not now thinking of the football games but of the sentiments created by this custom in the minds of the youth who are to shape the character, legislation, and destiny of states. It is more than a religious question; it is a civic question of farreaching import.

We live in an age of luxury and dissipation of a sort that is innocent in its origin, bnt a menace to education. Education is the proper development of the whole man for citizenship—in a Christian nation, Christian citizenship. The abuse of this day so unique and so good in our history is the breaking down of an Institution essentially American and essentially beneficial.

W. W. Staley.

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12:45 a. m.—No. 112, daily, for Raleigh and Goldsboro. This train handles Pull man sleeper from Greensboro to Raleigh.

8:15 a. m.—No. 237, daily for Winston-Salem and daily except Sunday for Wilkesboro.

7:10 a. m.—No. 8 daily for Danville and Richmond.

7:50 a. m.—No. 154, daily except Sunday for Ramseur.

7:20 a. m.—No. 37, daily, New York and New Orleans Limited, Pullman drawing-room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining-car service.

7:50 a. m.—No. 11, daily for Charlotte and Atlanta connecting for Asheville and Knoxville.

9:25 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.

12:20 a. m.—No. 21, daily for Salisbury and Asheville. Handles parlor car to Asheville.

1:15 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing-room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining-car service.

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2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connection for Wilkesboro.

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3:20 p. m.—No. 22, daily for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

2:30 p. m.—No. 151, daily except Sunday, for Madison.

3:30 p. m.—No. 230, daily except Sunday, for Ramseur.

4:45 p. m.—No. 131. dailv. for Mt. Airy.

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6:35 p. m.—No. 235, daily for Atlanta ton-Salem.

9:35 p. m.—No. 12. daily for Richmond and local points. Handles sleeper for Richmond and New York.

12:20 a. m.—No. 29. daily for Columbia, Savannah, and Jacksonville. Pullman drawing-room sleeper and coach to Jacksonville. Dining-car service.

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SELLING HIMSELF.

From his office window, Dr. Leply noticed the boy drive his wagon load of corn upon the old-fashioned weigh scales directly opposite. He watched him, idly, as he stepped down upon the platform, and then, while the near-sighted weighmaster was adjusting the scales, the boy put one foot back of the hub of the wheel and, seizing the back of the seat, swung himself free of the platform, thus adding his full weight to that of the corn.

"Ho, ho; selling himself, eh?" exclaimed the doctor, adjusting his far-sighted glasses to be sure that his near sighted glasses were not deceiving him.

"Bless my heart, if isn't Squire Giles' son Jack!" he exclaimed in astonishment. "The young rogue, to disgrace his good, honest old father by such juggling! But he'll square the deal with me, or I'll know why," he chuckled, as he hurried across the back lot to the corn crib, where Jack was already shoveling the big yellow years into the huge old-fashioned bin.

"Hello, chappie!" he called out in his jolly fashion. "Want me to give you a lift?"

"No, thank you," replied Jack politely.

"He's a willing little fellow at any rate," soliloquized the doctor, watching the boy's efforts at disposing of his heavy load.

"It's a fine lot of corn, certainly," he added, good-naturedly, adjusting his far-sighted spectacles so as to have a better view of the heap of golden ears, piling up in the big granary.

With the last shovel full of corn, Jack sprang down into the crib to gather up the "nubbins" scattered on the floor, and, while he was at work, the doctor stepped forward and, closing the door with a thud, locked it and put the key in his pocket.

"Doctor! Doctor Lepley" called Jack, thinking the absent-minded man had shut him in by mistake. "Please, sir, you have locked me in the crib," he explained, when the doctor turned in his tracks and faced him.

"Yes, I know," was the reply. "Isn't that right? I bought you, you know."

"Bought me!" cried Jack, not certain whether the grave man peering in through the bars was joking or crazy.

"Yes, to be sure!" returned the doctor, "I bought you, and shall settle with your father in accordance with your weight. How much do you weigh?"

"Ninety-two pounds," answered Jack, sheepishly, beginning to see through the doctor's queer actions.

"Ninety-two pounds—a little more than a bushel and a half of corn. At eighty cents a bushel you are worth about one dollar and twenty-five cents," mused the doctor. "A cheap boy, certainly. You have not put a high price on yourself, Jack."

"I didn't—didn't mean to sell myself," insisted Jack.

"You didn't!" exclaimed the doctor. Then why were you so careful to have yourself weighed with the corn? I thought at the time you were discounting yourself; but a boy who will stoop to such low trickery is not worth much at best."

"I didn't think of it in that light," pleaded Jack, ready to cry. "It's the first time I ever did such a thing, and I am sorrry that I acted so meanly."

"Sorry for the wrong-doing, Jack, or sorry that you've been found out? Which is it, my boy?" urged the doctor.

"Both," answered Jack, quickly. "I am sorry I was so mean as to try to cheat you, and sorry that you know of my meanness."

"Then if I let you go back on your deal you will give me your word of honor that you will never attempt such crookedness again?" said the doctor. "Will you promisei"

"Yes," answered Jack, eagerly. "And doctor, I hope you will not tell my father of my dishonesty," he added, as he stepped humbly out of his prison.

"I should be sorry to be the bearer of such news to your father, Jack," returned the doctor. "But, my dear boy, do not let the fear of exposure overshadow the higher and more important one of doing right for its own sake. Remember, always, that if you are to retain your self-respect, you must put the highest valuation upon your honor, never, under any circumstances, cheapen yourself by a sale to bidders."—Young Churchman.